full significance is appreciated only when the reader passes on to the succeeding chapters on area and boundaries. Then he realizes that the author's dictum, that mobility or movement is the measure of life in a people, finds its geographical application in the importance attached to boundaries as the indices of the strength of that movement, which shift with the degree of activity. In a people's boundary are detected the first signs of growth or decay, according as it advances or recedes.

Then follows the consideration of the different forms of the earth's surface as constituting man's physical environment,—the influences of seas, rivers and lakes; of the various continents with their peculiar features of size and location; of peninsulas and islands, of mountains, valleys, lowlands and steppes; and the influences of each of these upon different stages of civilization. The concluding chapters discuss flora and fauna as phenomena of the earth's surface in relation to man, and finally the effect of climate. Citations in the text are not numerous, but this, if a defect, is remedied by a carefully prepared bibliography which is appended. This bibliography alone should render the book invaluable to the students of anthropogeography, as it is the most complete we have yet seen. Cross references and a full index further contribute to the helpfulness of the volume.

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The Distribution of Income. By WILLIAM SMART. Pp. xv, 341. Price, $1.60. London and New York: The Macmillan Company, 1899.

Professor Smart's treatment of the problem of distribution has many of the merits and also many of the defects of the writings of the Austrian economists, with which his admirable translations have made English readers familiar. His style is clear. His illustrations are vivid. In spite of a marked preference for short words and sentences, short paragraphs, and even short chapters, he does not hurry the reader along too rapidly, but takes plenty of time to make his meaning plain. Like Professor Böhm, "at the hazard of being tedious," he indulges in many a backward glance before pushing forward to his conclusions.

The work is divided into two parts, treating of (1) the National Income and (2) Distribution. The twelve chapters of Part I explain, at greater length than is usually deemed necessary, the nature of the income to be distributed. Starting out with a summary of the income tax returns for the United Kingdom, the author traces the connection

between this money income and the real income, and shows that the latter consists of a continuous flow of services, embodied and unembodied in material forms, rather than of a fund of wealth. Chapters on "Income which Escapes both Notice and Assessment" and "The Limitation of Money Incomes by the Real Income" conclude this part.

Three points in this analysis of the national income seem open to criticism. In the first place the author may be accused of taking calculations of the money income of the United Kingdom too seriously. Attacking the problem of distribution from the side of pounds, shillings and pence commends itself to the business community and is therefore defensible; but arguing from an estimate of the money income and statistics of population to a conclusion in regard to the degree of general comfort that would prevail if each got his share "on an equal distribution," as he appears to do on pages 58 and 101, is quite another matter. Fourteen shillings six pence a week, which the author estimates as the *per capita* income, will buy what it does under present conditions, because distribution is unequal. An equal distribution would give quite a different direction to the productive forces of the United Kingdom, and what the resulting *per capita* share of the national dividend would be is a question on which a careful economist may well hesitate to express an opinion.

The second point concerns the excursion into "thinner air than the economist is supposed to have lungs for" in chapter viii. "The relation of man to his world," says Professor Smart, "is primarily that of the animal to its world. He is visibly a part of nature and conforms to all her laws. He gets his living from the earth and air. For a time he builds himself up and grows, and then he sinks back and resolves into the materials from which he came. He is but a worm that fills its skin and draws its life from the earth which it passes through itself and leaves on the grass again. . . . Man is in the stream (of wealth)—like a trout lying with its head to the current—getting its food from what the stream contains, living by that, and passing it through it again."

To discuss this view of the relation between man and wealth would be to write a treatise on philosophy. It may not be out of place, however, in a brief criticism, to inquire to what this analysis leads. If man is to all intents and purposes a "worm" or a "trout" has not economic speculation—that of Professor Smart as well as of less "thin-air" economists—been on an entirely wrong track? Is not the major portion of this and every other treatise on economics an attempt to show the results that follow from man's rational response to certain simple motives? Reasoning from motives to conduct, which is the

essence of economic reasoning, assumes that man is like neither a "worm" nor a "trout," but is a rational being, capable of conceiving definite purposes and shaping the world with reference to their attainment. If this assumption has no foundation in fact, treatises on economics must be put in the same category as works of pure fiction.

The final point is connected with the extension given to the term "income" in Chapter XI. Here it is maintained that not only unpaid services and improvements in environment should be counted as income, but that growing leisure, congenial occupation, the companionship of friends and even freedom and good government should be enumerated under the same category. Is it advisable to make income synonymous with all the pleasures of life, as does this treatment? Or, if this is to be done, may not these other conditions to a happy existence be presented, with more accuracy and precision, as circumstances affecting each man's share of the utilities distributed rather than as matters to be attended to in connection with the distribution of values or marginal utilities? To consider but one of these forms of income "that escape both notice and assessment," is it not truer to the facts to connect the advantages that result from an additional hour's leisure with the increase in the utilites of consumption goods, to which more time is now given, than with the leisure itself? The former is positive, the latter negative except in those increasingly rare cases where tired nerves and muscles crave absolute inaction rather than relaxation.

But these criticisms all refer to points of minor interest. The real significance of the distinctions introduced in Part I appears only in connection with their application in Part II. Of the twenty-eight chapters in this second part the last discusses openly a question which confronts the reader at nearly every stage in the inquiry: "Is it a 'Bad Distribution'?" This is the Banquo's ghost that will not down! In Chapter I other proposed systems of distribution are passed in review and found wanting. Chapter II presents a sympathetic sketch of the harassed employer. Chapter III shows how hopeless are his efforts to realize profits by keeping prices up. Chapter V justifies his efforts to keep costs down. Chapter VI extends this justification to wages and maintains that "unless the employer is to be judged by some other canon than is applied by us all in the ordinary working life, there is nothing dishonorable nor discreditable in the employer buying his labor as cheap as he can get it." Succeeding chapters lose sight of the moral issue for a time and encourage the reader to hope that at length economic forces are to be laid bare. The leveling influence of competition, except where interfered with by the immobility of labor or of capital, is clearly set forth and several chapters are

devoted to the question whether "subsistence" or "the standard of living" has any influence on wages or interest. After this query has been answered in the negative (Chapter XVIII, *A Wrong Scent*) and *A Supposititious Case* has been considered, the author falls back into his old attitude in discussing the influence of trades unions on wages. Instead of treating the reader to a first-hand consideration of the part trades unions play in determining the wages contract, Professor Smart contents himself with presenting a half-ironical summary of the views set forth by the Webbs in *Industrial Democracy*, and argues that even if their interpretation of the trades union movement—which he implies caused him to "rub his eyes" when he first read it—be accepted, the unions have had little or no direct effect on wages, and have rendered service chiefly in intensifying the competition which pushes inefficient employers to the wall. And this concludes what he has to say of wages and interest. Rent, which he finds entering "more or less into the remuneration of every factor," he disposes of in nine pages. A chapter nearly twice as long made up of notes or "raw material for others to work on," is devoted to *Professional Incomes*, and then the work concludes with the discussion of *Is it a Bad Distribution?* already referred to.

So many points arouse opposition in this second part that the reviewer is at some loss to decide on which to concentrate his attack! The author's desire to judge of the moral bearings of the economic tendencies he depicts is excusable, even commendable. The line of reasoning, however, by which he tries to establish the fact that "though ordinary canons forbid a man to lie or cheat or misinterpret" (p. 143), an extraordinary standard must be appealed to to condemn the employer who, for example, pays his factory girls lower wages than can possibly maintain them ("buys his labor as cheap as he can get it," p. 146), leads one to distrust his judgment touching a moral issue. Moreover if the question, "is it a bad distribution?" is to be given such prominence, what justification can be urged for ignoring altogether the existence of monopoly profits, for devoting only nine pages to the rent question, and for disposing in two more (pp. 331 and 332) of arguments against prevailing property and inheritance laws which are recognized as being at the basis of the present system? One need not be a single taxer nor a socialist to find fault with an analysis of the present system of distribution which is so intent on finding "something curiously like a rough justice" in it, that the only "seamy side" of things exposed is in connection with the misdirected zeal of trades union organizers (p. 273) and that offers no suggestions of how the admitted "roughness" may be softened for the non-inheriting, if not disinherited, masses. Public opinion demands and

rightly demands of the present day economist a clear social purpose in his work. That no such purpose illumines the pages of Professor Smart's book is in the reviewer's opinion its most serious defect.

But a treatise on distribution is not a work on social reform! Disregarding the author's failure to recognize adequately the difference between the distribution that would result from the free play of competition and the actual distribution in which monopoly incomes appear so prominently, there is another part of his economic analysis that deserves careful attention. In Chapters XIV to XVIII he follows, what he calls, "a wrong scent." Returning from this excursion he concludes that "to seek the explanation and principle of remuneration in subsistence . . . is to conceive that the factors are paid, not according to the service they render, but according to what it costs to bring them into being and keep them in being. . . . To make this the claim of wage in a community whose *dividendum* is increasing about twice as fast as its divisors, is almost a claim of despair. It is to confess that the worker cannot get a wage commensurate to what he has produced—to what his services are worth as demanded by the community" (pp. 230–231). As an account of the standard-of-living theory of wages this and the chapters that precede are believed to be unique in serious economic literature. Did any advocate of that theory ever maintain that in a community progressing at the rapid rate he assumes, wages would be held down to the standard of living? Has it not been recognized by every English writer, from Adam Smith to Marshall, that the prevailing standard of living simply sets a limit below which wages will not fall, unless in consequence of some serious national calamity which forcibly lowers the standard and that wage-earners have as good a chance as others to secure a share of a growing national dividend? The true import of the standard-of-living theory of wages is brought out when the question is raised why the divisors in the community referred to increase only half as fast as the *dividendum*. That such is the tendency in the United Kingdom and the United States will not be denied. Is it because the fecundity of the race is declining? Is it not rather because the standard of living is being elevated? Far from being a "claim of despair," as the author represents, the standard-of-living theory of wages is regarded by its modern exponents as a gospel of hope. According to Professor Smart's theory the laboring masses enjoy higher and higher wages, because of more abundant and superior capital and more efficient forms of organization; circumstances over which they have little direct control. According to the other theory their higher wages continue to be enjoyed because of the restraint which they voluntarily put upon the promptings of their

animal natures. Professor Smart's theory, like that of the Austrian writers, with whose reasoning it harmonizes, is open to the charge of superficiality. As an explanation of the forces which share income between labor and capital, the supplies of the latter being given, it is helpful. But as a treatment of the complete problem of distribution it is wholly inadequate.

So much space has been given to a defence of the "Subsistence Theory of Wages" that only a word can be said in regard to his assumption that the trend of prices must be downward. The reasons given for this view are that "as the population of the world is increasing fast; as its wealth and the exchanges of that wealth are increasing faster; and as entire nations are rising faster still from barter and barbarism into exchanging communities, it is impossible that the increase of our precious metal money can be as great as the increase in the work that is being put upon it" (p. 123).

Against this view it may be urged that:

1. The increase in the use of credit substitutes for the money metal has been even more conspicuous, since the era of silver demonitization closed, than the increase in population, in wealth, or in the number of barbarous peoples emerging into civilization.

2. That the production of gold has increased in greater ratio in recent years than the production of other commodities taken together, or even than any other single commodity of importance.

3. That, as a matter of fact, all of the evidence indicates that prices have been rising during the last three years rather than falling.

None of these considerations is conclusive, but together they raise a doubt as to whether the typical employer is at quite such a disadvantage in the modern distributive process as these pages represent.

The preceding criticisms have been based on the assumption that the work under review was intended as a contribution to economic thought. The reviewer has not been without misgivings lest in making this assumption he was taking the book more seriously than the author intended. In the preface, Professor Smart refers to his superior opportunities for entering into the difficulties of the "ordinary man." Later he adds: "It may, perhaps, carry the more weight if I say that I began writing with a long-rooted conviction that the present distribution was bad, even unjust, and that I did not know from chapter to chapter where the argument would finally lead me." If, as these conciliatory observations indicate, the book was written to solve the doubts of the "ordinary man," the criticism that the author has made the subject too simple, is idle. Judged in this light, Professor Smart deserves all credit for an earnest effort to explain in clear and vivid language, free from academic cant, a set of phenomena which the

ordinary man ought to understand, but which the trained economist finds it difficult to render comprehensible even to his own mind.

HENRY R. SEAGER.

The Future of the American Negro. By BOOKER T. WASHINGTON. Pp. x, 244. Price, $1.50. Boston: Small, Maynard & Co., 1899.

Mr. Booker T. Washington's book on "The Future of the American Negro" is largely a *resumé*, as the introduction intimates, of what this distinguished negro educator has had to say from time to time upon the theme nearest his heart—industrial education. The negro problem, as it is called, still continues to be one of the most absorbing topics of the times, and Mr. Washington's nineteen years of work in the populous Black Belt of the South have afforded him valuable opportunities to observe, compare, and reach conclusions that are of great worth on the subject. To such a spokesman the thoughtful public willingly lends an attentive ear.

Mr. Washington is well known to be a strong believer in industrial education; he asserts unequivocally that "in too large measure the negro race began its development at the wrong end," that "industrial independence is the first condition for lifting up any race," that the negro must become a producer, meeting the economic demands by industrial training. Chapter I is devoted to a brief sketch of the negro's introduction into America, his increase and his part in the country's life from the earliest times to the end of the Reconstruction era. Chapter II aims to show the interdependence of all parts of our common country and of our people—especially in the southland—in connection with a view of the present conditions there. He insists that knowledge will benefit the race little "except as its power is pointed in a direction that will bear upon the present needs and conditions of the race," and he declares himself in possession of a strong brotherly sympathy for the entire South—all classes and races—suffering from the burdens of the situation. Chapter III pictures the prosperous plantation of *ante-bellum* days, and pays tribute to the methods then followed which produced colored men skilled in the trades. This is contrasted with the conditions of the present time and the almost utter lack of such skill which places him at a disadvantage in the industrial world. Chapter IV emphasizes the preceding one by statement of the author's conception of the proper use of education and by illustrations showing to what this lack of skill has led. Chapter V logically follows with the setting forth of the plan of industrial training carried out in the author's own school—Tuskegee,